THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*For I command all men, both in the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.*"—II NEPHI 29: 11.

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THE PRICE OF SUCCESS.*

SOME PERTINENT QUESTIONS TO YOUNG MEN WHO WISH TO SUCCEED IN LIFE.

THE world is full of just-a-going-to-bes—subjunctive heroes who might, could, would, or should be this or that but for certain obstacles or discouragements—prospectuses which never become published works. They all long for success, but they want it at a discount. The "one price" for all is too high. They covet the golden round in the ladder, but they do not like to climb the difficult steps by which alone it can be reached. They long for victory, but shrink from the fight. They are forever looking for soft places and smooth surfaces where there will be the least resistance, forgetting that the very friction which retards the train upon the track, and counteracts a fourth of all the engine's power, is essential to its locomotion. Grease the track, and, though the engine puffs and the wheels revolve, the train will not move an inch.

Work is difficult in proportion as the end to be attained is high and noble. God has put the highest price upon the greatest worth. If a man would reach the highest success he must pay the price himself. No titled pedigree, no money inherited from ancestors with long bank accounts, can be given in exchange for this commodity. He must be self-made or never made.

The Romans arranged the seats in their two temples to Virtue and Honor,

* From "Pushing to the Front," by kind permission of the publishers, Messrs. Gay and Bird, 12 and 13 Henrietta Street, London. The book may be ordered from the MILLENNIAL STAR office.

so that no one could enter the second without passing through the first. Such is the order of advance—Virtue, Toil, Honor.

All would like to succeed, but this is not enough. Who would be satisfied with the success which may be had for the wishing? You can have what you desire, if you will pay the price. But how much do you want to succeed? Will you pay the price? How eager are you to strive for success? How much can you endure? How long can you wait?

Do you long for an education? Would you, if necessary, wear threadbare clothes in college, and board yourself? Would you, like Thurlow Weed, study nights by the light of a camp-fire in a sugar orchard? Would you walk through the snow two miles, with pieces of rag carpet tied about your feet for shoes, that you might, like him, borrow a coveted book? Have you the stamina to go on with your studies when too poor to buy bread, and when you can appease the pangs of hunger only by tying tighter and tighter about your body a girdle, as did Samuel Drew or Kitto? Would you, like John Scott, rise at four and study until ten or eleven at night, tying a wet towel around your head to keep awake; would you, when too poor to buy books, borrow and copy three folio volumes of precedents, and the whole of Coke on Littleton, with the boy who became Lord Eldon? Would you be disheartened by Wilberforce's suggestion to a student of law: "You must make up your mind to live like a hermit and work like a horse"? Can you eat "sawdust without butter," as the great lawyer, Chitty, asked the young man who came to him for advice about studying law? Have you the determination that would hammer an education from the stone-quarry, with Hugh Miller; the patience that would spend a lifetime tracing the handwriting of the Creator down through the ages in the strata of the rocks? Would you work on a farm for twelve long years for a yoke of oxen and six sheep, with Henry Wilson? Do you love learning well enough to walk forty miles to obtain a book you could not afford to buy, with Abraham Lincoln? Not that we would recommend such extreme measures; but if you saw no way open except such as was traveled by these and many other great men, would you be equal to the stern ordeal, and learn from experience that "the royal road to learning" is a myth, and that the real road is one that tears the brow with its thorns, and exhausts the heart with its disappointments?

Would you be an orator and sway the minds of men? Would you train your voice for months on the sea shore with only the wild waves for your audience, with Demosthenes? Would you, like him, cure yourself of a peculiar shrug by practicing with naked shoulders under the sharp points of suspended swords? Could you stand calm and unmoved in Faneuil Hall, amid hisses and showers of rotten eggs, with Wendell Phillips? Have you the stamina that would keep you on your feet in Parliament with a Disraeli, when every sentence is hailed with derisive laughter? Could you stand your ground, as he did, until you had compelled the applause of "the first gentlemen in the world"? Have you the determination that carried Curran again and again to speak in that august Parliament from which he had been so often hissed? Would you persevere, like Savonarola, Cobden, Sheridan, and scores af others who broke down completely at their first attempts, in spite of repeated and ignominious failures? If, like Daniel Webster, you could not

manage to declaim throughout your whole school course, could you still find courage to become a public speaker? Would you black boots for the students at Oxford with George Whitefield? Would you, like Beecher, begin preaching in a church of nineteen members in an obscure town in Indiana, and act as sexton, janitor, and minister? Would you, like Anna Dickenson, face the jeers and hisses, and even the pistol-bullets of the Molly Maguires? Would you preach Christ and Him crucified amid the scorn of skeptics, the pangs of martyrdom?

Do you yearn to be an artist, and transfer to canvas or set free from marble the beauty which haunts your soul? Would you join Michael Angelo in carrying mortar for the frescoers up long ladders, to catch some suggestions from their words or work?

Would you, at sixty-five, while the pope yet sleeps, don your overalls and dig your own ochre in the rear of the Vatican, and devote your whole day to your art? Could you work patiently for seven long years decorating the Sistine Chapel with the "Story of the Creation" and the immortal "Last Judgment"? Would you refuse remuneration for this work, lest you be swerved from the ideal dominating your soul? Would you rise at dead of night, seize hammer and chisel, and call from the rough marble the angel which haunts your dreams and will not let you sleep?

Would you excel in literature? Would not the dread of rejected manuscript, returned with thanks, dishearten you after you had given it years of your ripest thought and great sacrifice? Are you willing to live unrecognized and die unknown? You would have written Shakespeare's plays, but could you wait two hundred years for recognition, and die without even receiving mention from your greatest contemporary? Would you pay Goethe's price for distinction? "Each bon mot of mine," said he, "has cost a purse of gold. Half a million of my own money, the fortune I inherited, my salary, and the large income derived from my writings for fifty years back, have been expended to instruct me in what I know." Would you have laboriously created and dictated "Paradise Lost" in a world you could not see, and then sell it for fifteen pounds, in an age in which a learned London critic could say: "The blind schoolmaster has written a tedious poem on 'The Fall of Man,' and unless length has merit, it has none"? Would not the grating of the jail door and the long nights in a dungeon dampen your ardor for the authorship of even the immortal "Pilgrim's Progress"? Would you endure the agonies of a De Quincey in order to write his matchless visions and analyses? Would you live on the border-land of want and woe and temptation for many years, with Poe, even for the sake of pioneering human thought into unexplored regions of weird and mystic speculation, of exquisite, ethereal beauty? Would you endure the misery of Cowper that you might wail your anguish in song, or dally with the story of the inimitable John Gilpin? Could you, with Euripides, be content to devote three days to five lines, that those lines might live centuries after your language had ceased to be spoken? Could you have the patience and perseverance of Moore, that you might produce ten immortal lines a day? Could you have the persistence of Isaac Newton, who, after spending long years on an intricate calculation, had his papers destroyed by his dog Diamond, and then cheerfully began to replace them? Have you the

courage of Carlyle, who, after he had lent the manuscript of the "French Revolution" to a friend, whose servant carelessly used it to kindle the fire, calmly went to work and rewrote it? Would you wheel supplies in a barrow through the streets of Philadelphia, with a Franklin?

Would you bless your race by inventions or discoveries? Could you cheerfully earn the means to carry on your experiments by working in Richard Arkwright's barber-shop in a basement, with this sign over your door: "Come to the Subterraneous Barber—a Clean Shave for a Half-penny"? Could you plod on with enthusiasm after seeing a mob tear down the mill you had erected for the employment of your machinery? Is incessant labor for fifteen weary years too great a price to pay for George Stephenson's first successful locomotive? Is thirty years too long to spend with Watt amid want and woe in perfecting the condensing-engine? Is your determination strong enough to carry you to the verge of ruin, time and again, and to enable you when your credit is exhausted, and your wife has turned against you, to burn the palings of your fence, and then the furniture and floor of your house, and then add the shelves of your pantry to the fire which develops an enamel like Palissy's? If cast into prison, could you experiment with the straw in your cell, with Galileo? Can you lie more than once in a debtor's prison and live on charity much of the time, for ten years, to win the triumph of Goodyear, whose friend could truthfully say: "If you see a man with an India-rubber coat on, India-rubber shoes, and India-rubber cap, and in his pocket an India-rubber purse, with not a cent in it, that is Goodyear"? Could you have the heart to perfect an invention beyond almost any other at its first introduction, only to find with Eli Whitney or Elias Howe, that those whom it was intended to bless refused to use it at first, and later tried to steal it?

Could you wait eight years for a patent on telegraphy with Samuel F. B. Morse, and then almost fight for a chance to introduce it? Could you invent a hay-tedder, and then pay a farmer for trying it on his hay, because he said it would "knock the seeds off"? Would you, after inventing McCormick's reaper, have the persistence to introduce it into England amid the ridicule of the press, the *London Times* calling it "a cross between an Astley chariot, a wheelbarrow, and a flying-machine"? Would you live in the woods for years to reproduce Audubon's drawings of North American birds, after they had been destroyed by Norway rats, or toil over the Alps and Andes with Agassiz, or go with Pliny to describe the volcano, Mt. Vesuvius, that was to destroy your life? Would your passion for art give you nerve like that of Vernet to sketch the towering wave on the Mediterranean that threatened to engulf your vessel? Would your patience suffice to practice on Handel's harpsichord in secret until every key was hollowed by your fingers to resemble the bowl of a spoon? If a physician, would you innoculate yourself with a yellow-fever or cholera bacillus, to test its power?

Success is the child of drudgery and perseverance. Fame never comes because it is craved.

If you are built of such material as this, you will succeed; if not, in spite of all your dreams and wishes you will fail. Most people look upon poverty as bad fortune, and forget that it has ever been the priceless spur in nearly all great achievements, all down the ages.

But he who would succeed must pay the price. He must not look for a "soft job." Into work which he feels to be a part of his very existence, he must pour his whole heart and soul. He must be fired by a determination which knows no defeat, which cares not for hunger or ridicule, which spurns hardships and laughs at want and disaster. They were not men of luck and broadcloth, nor of legacy and laziness, but men inured to hardship and deprivation—not afraid of threadbare clothes and honest poverty, men who fought their way to their own loaf—who have pushed the world up from chaos into the light of the highest civilization. They were men who, as they climbed, expanded and lifted others to a higher plane, and opened wider the doors of narrow lives.

"If thou canst plan a noble deed,
And never flag till it succeed,
Though in the strife thy heart should bleed;
Whatever obstacles control,
Thine hour will come—go on, true soul,
Thou'lt win the prize—thou'lt reach the goal."

THE REVELATION OF PERSONALITY.

BY ELDER HENRY W. NAISBETT.

Speaking at a funeral in Salt Lake City, recently, of a young lady from London, my mind was led to wonder at the almost irresistible spirit which leads people to look with secondary feelings on all old surroundings when they once get a glimpse of the Gospel. This young lady had been raised in London, was familiar with its hurry and bustle, its crowded omnibuses, and immense trains. The Elders visited the family of this girl, who received the spirit of the Gospel without giving immediate obedience to its principles, but they began to feel the quickening influences of a new spirit and light. That new light exhibited itself in this way—by showing them that there was more about themselves than they had imagined; that they had an individuality of their own, a personality and responsibility, and that while dwelling in a crowded city, they were yet themselves. Now this thought being captured by them, entered into the soul from the words of the Elders, and started the process of thought which finally led to the light.

The young lady in question was an invalid, absolutely so, but by the power of faith she was enabled to pass by the commissioners in Boston, and by the spirit of love and affection, she was sustained on the arduous journey, finally arriving at Salt Lake City; and while not restored to health, but succumbing finally to an operation in the hospital for the disease with which she was suffering, there was ever present this inspiring spirit that she had a personality of her own; that she belonged to a sphere, higher than the multitude thought; that she was of divine origin, the child of her Father, belonging to the aristocracy of heaven, being a child of God, so to speak, and a queen in her own right.

Now this thought worked like the leaven in the three barrels of meal, and it was inspiration to her and all the family. Though they were in a country

of wealth and caste and privilege and honors, yet this thought arose above all their surroundings, and continued to be her inspiration while she lived in the flesh. She was a young girl, and probably had the thoughts which pertain to youth. Being religiously disposed, she might have seen in her mind that somewhere was the Pool of Siloam into which she might enter and be restored; that probably her fancy saw in the administrations of the Elders the spirit of healing enter upon her, and that probably her youth and life would be as a willing sacrifice, providing she received the truths that had been foreshadowed in this revealing of personality.

This is the change that has come upon thousands of converts to the Gospel in all lands. By this light they have become enlarged, their thoughts expanded, and their souls illuminated, to see themselves as they really are, and as looked upon by the divine Life-giver, who has appointed each one to his sphere of action.

The understanding of human relationship to the divine has led to sacrifices innumerable by the believers. Through its influence they have braved difficulties and overcome obstacles, laid aside preconceived opinions, forfeiting the love and esteem of their friends, becoming satisfied to be as strangers and way-farers in this world of probation and suffering and care. This animating, enlightening, progressive spirit is of God. He gives it to His children for a purpose; it sees through the shadow and the storm the permanent character of the children of God, so that they know Him, fear Him, and honor Him. By it the Saints have redeemed the desert, have subdued the arid wastes. Towns, villages, school-houses, and all educational institutions have sprung up as if by magic in response to toil; and from every nation under heaven there has come this susceptible element, fighting fiercely its way to recognition and to power.

It is surprising how simple the means are which Providence uses for the accomplishment of His purposes. Probably no wealth, no spirit of enterprise, no relationship would have peopled the barren wastes of earth, but the Lord has done it. He has given the people power over the elements, and the land which they inhabit is now rich and attractive to tourists from all lands. The history of each man and woman is familiar to the All-seeing eye. This family to which the girl belonged has been acknowledged of the Master. He knew of their honesty and integrity; He knew of the mother in her maidenhood, in her wifehood, motherhood, and widowhood, and saw that there was that in her which would make a vessel fit for the Master's use, and brought her and hers by a way which they knew not, to rest and peace in the chief city of Utah.

The same inspiring cause, the same grand thought, the same divine principle has brought a progressive population from all nations of the earth, and they sense the dignity of their being. They have become born again, not of the will of man, but of the divine Ruler of the universe. They have learned in part the lesson of life, and know that they are allied with the Father of us all; that He is their Savior and their Friend; and so, in consigning this beautiful girl to rest on the hillside of this peaceful valley far from the bustle and hurry of her native city, we knew that she yielded to that wonderful impulse which takes from men the isolation of life, and invests them with a knowledge that they are *someone*; that they are themselves endowed with a

personality and responsibility; that they have but to touch the electric button of their experiences and hold communication with the infinite. Unknown at home, unfelt by their influence in the crowded city, they have acquired influence in Zion, learned its ever-present lessons, conned the alphabet of beginning and end of life, and in union with the great gathered family of God, they have but fulfilled that destiny which awaits on all who receive this invincible spirit, which counts all things but lost, for the excellency of the knowledge of Jesus Christ the Lord. This wondrous phenomenon is unique and unlike all other movements of the human family. The waste places of the earth have been made glad by industry, by colonization, by the appliances of science and wealth; but this kingdom has been peopled by favored souls emerging from darkness, bondage, and tradition into the glorious light which says, "You are yourself."

THE IRISH CONFERENCE.

THE semi-annual Irish conference was held in Belfast, August 5, 1906, in the Whitehall Buildings, Ann Street. There were in attendance President Heber J. Grant of the European mission, President James Brown and Elder David L. Murdock of the Scottish conference, Elder Ben C. Rich of the Liverpool office, President Edgar E Hill and fourteen traveling Elders of the Irish conference.

After the devotional exercises President Hill welcomed the Saints and friends to the conference. The clerk then read the statistical and labor report for the past eight months, ending July 31st. The general and local authorities of the Church were presented and unanimously sustained. The labor report showed that in the two branches of the conference, having a membership of 196 souls, 93,739 tracts were distributed, 1,598 books disposed of, 7,176 Gospel conversations obtained, and that twelve new members had been added. These figures show a marked increase above the eight preceding months, and if the attendance of friends and strangers at our conference is the result of our labors, the extra efforts put forth to spread the truth in Ireland are meeting with the desired effect. There were at each of our meetings many more persons than we have ever seen before.

Elders Joseph S. Fife, Edwin B. Harper, and President Grant occupied the remaining time at the morning meeting.

In the afternoon the speakers were Elders Roy Passey, Edward C. Thompson, Jesse S. Brough, Ben C. Rich, and President Grant.

There were fully two hundred and fifty people present at the evening meeting. Those who occupied the time were Elder Benjamin J. Wood, President James Brown, Elder Thomas R. Burt, and President Grant. President Hill made a few closing remarks.

A calm, sweet spirit characterized each service, and we trust left a good impression with all who favored us with their presence. President Grant sang a number of songs, which were very much appreciated by all.

A splendid Priesthood meeting was held on Monday, at which President Grant and President Brown gave the Elders many good instructions.

BENJAMIN J. WOOD, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 16, 1906.

EDITORIAL

ACCUSERS OF THE BRETHREN.

It is a principle of our religion to allow all men the right to believe what they please, and to worship unmolested "how, where, or what they may." If one man's religion does not infringe on the rights of another, he should have an absolute right to that religion, and no man should by other than kind and loving means try to persuade him from it.

We believe that by preaching the truth men will be made self-convinced of error. Sometimes it may be advisable to speak of false doctrine in order to make more forcible the comparisons with truth; but this should be entirely free from any personal allusions or applications. We do not believe in holding up to view the faults, or supposed faults, of men. A man's doctrine may be attacked, but it is not the business of ministers of the Gospel to assault the personal character of any man.

Many opposers of the Gospel of Jesus Christ do not agree with us on this proposition, and so we have everywhere men who never lose an opportunity, not only to speak evil of the doctrines which the Latter-day Saints teach, but also try to hold up to ridicule and contempt the personal members of the Church. As a rule, we patiently bear all these slanderous attacks, knowing that in the end the Lord will mete out to all a just judgment; but when a wolf masquerades in sheep's clothing, and goes as such among the flock, quiet, unspoken patience ceases to be a virtue. The sheep's skin should at least be removed, if it can be done, that the sheep may know the true nature of the beast that bears the assumed covering.

This thought come to us when we read in the *Daily Dispatch* of August 9, 1906, among a number of articles about the "Mormons," also the following:

"It is time the Press in Great Britain become fully conscious of the great danger the public are in owing to the increase of missionaries from Utah, who are insiduously, and in many cases, surreptiously, going from house to house spreading their dogmas among the unthinking and too credulous public."

There is more of the same kind in this article, but the one paragraph is enough for our purpose. The letter is signed "John W. Rushton, Leeds, August 8, 1906.

Who is this John W. Rushton who thus falsely accuses the Latter-day Saint Elders to the thousands of *Dispatch* readers? He is one of the "Apostles" of the Reorganized church, commonly known as "Josephites," but who call themselves Latter-day Saints. He has, we presume, charge of the mission work for his church here in Great Britain. He claims to believe in Joseph Smith, the Prophet, and in the Book of Mormon. We understand that he is, to all appearances, a cultured, refined gentleman, well versed, and fluent of speech. To the Elders and the Saints he presents an aspect of fairness and liberality, and yet he sends to the British public over his signature that which is not true—shall we say that which he knows is not true?

This accuser says that the "Mormon" missionaries are "insidiously" and "surreptiously" "spreading their dogmas." "Insidiously" means, according to the dictionary, a "lying in wait; watching an opportunity to ensnare or entrap; deceitful; sly; treacherous." "Surreptiously" is "done or made by stealth, or without proper authority; made or introduced fraudulently."

Now, we ask the Saints in Great Britain and all our friends who have become acquainted with the "Mormon" Elders, whether they answer to the description here given of them? Are they "sly, deceitful, or treacherous?" Do they lie in wait, "watching an opportunity to ensnare or entrap?" Are they not, on the contrary, the freest, most open-hearted men you have ever met? Do they not court the utmost publicity regarding what they teach and practice? Are they not always eager to explain any of their principles to the best of their ability? Is there anything "sneaky" about these Elders? All we ask regarding these questions is a fair, honest reply from those who know. What think you, then, of men—for there are a few others in the land of Mr. Rushton's faith and demeanor—who would, if they could, bring down on these Elders the contumely of their fellowmen by such vile means?

Sometimes these Reorganized missionaries send reports of the work they are doing to their official organ, *The Saints' Herald*, published in America. Do they in these reports tell of how many Gospel tracts they have distributed, how many souls they have won by the power of love through the Gospel of Jesus Christ? Not usually. Often the burden of these reports is what they have done to discomfit the "Mormon" Elders, whom, it seems, it is their special duty to follow up and annoy. Their own acknowledgments on this point are stronger proofs than any arraignment we could make. Here is a sample. We quote from *The Saints' Herald*, of February 28, 1906, from a letter written by one James Evans from Wales. He says:

"I learned that the Utah Elders were holding forth in the town. I got the address where they lodged, also enquired from the people where they had been proselyting, and I began following their course. They had succeeded in getting some interested in the principles of the Gospel; but they assured the people that they did not practice polygamy now. The people told me they were nice fellows, so courteous and amiable, they could not withstand them; but I soon let the cat out of the bag. And what an alteration! . . . After this, many began to hoot them on the streets, also blaming their hostess for keeping such men in her house."

Reorganized missionary Evans must have been proud of such a record. It

was a Christ-like thing, wasn't it, to bring a hooting mob onto the humble Elders who were doing their simple duty of preaching faith and repentance? He followed the Elders' course, and tried to tear down what they had erected, although he acknowledges that the Elders "had succeeded in getting some interested in the Gospel." Shame, shame, on such actions!

We have devoted this much space to these Reorganizers simply to show them in their true colors, that Saints and friends may not be deceived by them.

The work of the Lord in Great Britain is prospering, and, if we mistake not, we are on the approach to a harvest of many souls. Because of this, the devil is angry, and he is trying to stir up the powers of earth and hell against the truth. We can but pity those who will let themselves be used for this evil purpose.

The revelation of the Lord to John told him of one who was called "the accuser of our brethren." He was cast out of heaven, and his angels with him. Let every man beware how he accuses falsely his brother, lest he too, partaking of the spirit of the first accuser, also partakes of his doom.

N. A.

On June 13, last, at Pleasant Grove, Utah, there died Sister Olivia Pratt Driggs. Sister Driggs was the eldest daughter of Apostle Parley P. Pratt, and was born in Manchester, June 1, 1841, being the first child born of Mormon missionaries in a foreign land. Her mother, who accompanied her husband on his mission to England, was the first woman missionary to a foreign land from the Latter-day Saints. Sister Driggs took part in the pioneering of the West. She raised a large family and died a faithful Latter-day Saint.

Arrivals.—The following missionaries arrived in Liverpool, August 10, 1906, per s.s. *Arabic*: For Great Britain—Royal C. Lowe, Willard; Albert B. Barton, Kaysville; William C. Gibby, Provo; Thomas J. Rosser, Winter Quarters. For Scandinavia—Hosea Berg, Julia A. Berg, Tilden, Idaho; Lauriz P. Henrickson, Parker, Idaho; Christian Johnson, Hans P. Olsen, Jr., Fountain Green; John J. Piepgrass, Raymond, Canada; Carl M. Nelson, Greenville. For Sweden—William N. Lee, Brigham City. For Switzerland and Germany—Joseph A. Muhlestein, Winter Quarters; Enoch Muhlestein, Provo; Oscar C. Hunter, Salt Lake City. For the Netherlands—Robert S. Folland, Salt Lake City.

Appointments.—The Elders who arrived August 10, 1906, for Great Britain are appointed to labor in the following conferences: Royal C. Lowe, Thomas J. Rosser, Nottingham; Albert B. Barton, William C. Gibby, Newcastle.

Elder Thomas L. Schofield is appointed to succeed President Joel R. Parrish as President of the Sheffield conference.

Releases.—The following Elders are honorably released to return home August 17, 1906, per s.s. *Arabic*: President Joel R. Parrish, Sheffield; Joseph

A. F. Everett, Newcastle; Joseph Norris, London; also Benjamin J. Wood, Ireland; Milton E. Purdy, Manchester; James McFarlane, Newcastle, per s.s. *Republic*, August 31, 1906.

Transfers.—Elder Ben C. Rich is transferred from the Liverpool office to the Norwich conference; Elder James Robert Price is transferred from the London conference to the Liverpool office.

FROM THE MISSION FIELD.

From India.—Brother Henry J. Lilley writes from Karachi, India, under date of July 19, 1906, that another member has been added to the Church in India. The convert, Brother Lilley's sister, was baptized in the sea at Clifton, a suburb of Karachi, on July 7, Brother Lilley officiating. This is the first addition to the Church since the traveling Elders left India, and naturally Brother Lilley is much gratified.

Celebrate Pioneer Day.—Elder Robert H. Thomas sends the following: "The Saints, Elders, and friends of the Sheffield branch of the Sheffield conference gathered in Firth Park on the afternoon of Saturday, July 28, 1906—the 24th being a busy day for the people here—to commemorate the entrance of the pioneers into Salt Lake Valley. An enjoyable time was had playing games, running races, etc., on the large green in the park until 5:30 p.m., when a tea was served in the hall, which was used in the evening for a good-bye social in honor of President Joel R. Parrish. A pleasant program, aud a general hand-shake was the order of the evening. We all came away feeling happy, and that the day had been profitably spent."

The Work in Sunderland.—Elders William White, Jr., and John T. Spencer, writing from Sunderland, of the Newcastle conference, say that they are meeting with considerable opposition in that city. This is having the effect of bringing many out to their hall meetings to hear what is taught there. They also state that the extra STARS which they give to friends are very much appreciated and enjoyed.

On August 7, 1906, a baptismal service was held on the shores of the North Sea. Five souls were initiated into the fold of Christ, Elder White officiating. Many friends witnessed the ceremony of baptism and were much interested. The Elders are very much encouraged in their work in Sunderland.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for August 26, 1906.

SUPPLEMENTARY READING—the editorial on "Eternal Life and Death," in the MILLENNIAL STAR for November 16, 1905.

25. ETERNAL COVENANTS, REWARDS AND PUNISHMENTS.

1. The Deity Eternal. Gen. 21: 33; Ex. 3: 13 15; Isaiah 9: 6; 40: 28;

Romans 16: 26; Hebrews 9: 14; Rev. 10: 5, 6; I Nephi 11: 21, 32; Doc. and Cov. 20: 28; 39: 1; 76: 4; 88: 41; 132: 20; Moses 1: 3; 7: 35; Abraham 6: 35.

2. Eternal Covenants. Ex. 31: 16, 17; Ezek. 37: 26; Rom. 11: 25-29; Doc. and Cov. 1: 15, 22; 22: 1-3; 45: 9, 10; 49: 9; 66: 2; 76: 101; 78: 11, 12; 82: 15-21; 84: 39-41, 48; 88: 131-133; 101: 39; 104: 1-6; 132: 4-27, 41, 42.

6. Eternal life. Dan. 12: 2, 3; Luke 18: 29, 30; John 3: 14-16; 10: 28; 12: 25; 17: 2, 3; Romans 2: 7; 5: 21; 6: 23; Galatians 6: 8; Titus 1: 2; Heb. 5: 9; I John 2: 17, 25; 3: 15; Revelation 22: 5; Mosiah 5: 15; 16: 10, 11; Doc. and Cov. 6: 7; 14: 7; 45: 8; 6: 50-70; 88: 15-20; 132: 19 24; Moses 1: 39.

4. Eternal punishment. Matt. 12: 32; Mark 14: 21; II Thess. 1: 8, 9; 10: 26 31; II Peter 2: 17-21; I John 3: 14, 15; 5: 16, 17; Mosiah 16: 10 12; Doc. and Cov. 19: 3-12.

THE BOOK OF MORMON PLATES.

BY ELDER THOMAS W. BROADBANK IN THE "DESERET NEWS."

(*Concluded from page 502.*)

The question of reliance on human testimony in some of its phases shall be taken up later; but a pause is now made to remark that a public view of the plates would serve no good purpose in particular that the translation of their records does not now effect, while the latter offers many advantages that the plates do not and never can possess. Thus, for instance, the translation and publication of those records in cheap book form in several different languages, substantially places within reach of everybody the originals themselves, and, consequently the principles contained in them can be examined at one's leisure. By this plan we have investigation substituted for a transitory view of unintelligible writings, and every one can at small cost engage in the work. Were it taken up and carried out faithfully, it would reveal the fact that the Book of Mormon offers principles of salvation to mankind identical with those contained in the New Testament Gospel. This identity is so perfect throughout in greater or in lesser particulars that it is immaterial to "Mormon" missionaries whether new members come into the Church in compliance with the New Testament Gospel or under Book of Mormon principles. Candidates can have their choice. From this standpoint it appears that the proposition for a view of the plates of the Book of Mormon does not spring from any real desire to get at the truth and embrace it. People who do not accept the Gospel of Jesus Christ as written originally in Greek, and afterward translated into their own tongue, can not be expected to accept the same principles of salvation when offered to them in ancient characters or hieroglyphics engraved on gold plates. Some might have a preference, but there are not many of this class—not enough of them to

cause the Saints much disturbance of mind over the number of souls that reject the book because the said plates are not on exhibition.

Thus far this question has been reviewed in a general way only, and there yet remains to be considered its bearing on some of the specific statements of Joseph Smith respecting the plates. Among them we find in substance the following:

1. They were delivered to him by an angel.
2. They were translated by divine aid.
3. They were sacred.

1. With respect to the first of these assertions the exhibition of the plates would afford no evidence whatever that they were delivered to him by an angel. There is no necessary connection between gold plates of ancient and curious graving and angel's visits to this world for any purpose. We could not therefore decide with anything like satisfying assurance that because we saw certain gold plates in the possession of the "Mormons" they were originally received from an angel. Joseph Smith himself is dead, and if his testimony be rejected, the testimony of others under the proposed plan would have to be substituted in its stead; that is, second hand testimony would take the place of direct, and in course of time it would degenerate into, "they say," etc.

To be sure, the angel who delivered the plates to the prophet might be put on exhibition, too, to verify the "Mormon" claims; and to some, such a display would seem to be all-sufficient. But how would the case stand under these apparently favorable conditions just as soon as the doctors would raise the question of his angelic genuineness? Since every one could not conduct for himself a scientific examination of this celestial visitor as it ought to be done, some one competent would have to be employed, and then we would be obliged to accept human testimony again to help us out of our troubles. But these scientific troubles will be the least of our perplexities, for about the time the doctors got through with their work, the preachers would raise the question whether the vouching visitor was a good or a bad angel—a problem much harder for mankind in general to solve than the other. Allowing that the angel looked all right, many could not say that he was not Satan himself transformed into an angel of light.

The Almighty has so ordered affairs in this world that men must rely on the testimony of their fellows to a great extent. This fact is not peculiar to religious concerns, but is met with in all the affairs of life. In some instances the testimony of a few chosen servants is all that He offers us directly. Such is the case in regard to His own existence. He makes no public exhibition of Himself to gratify the desire or whims of any man or set of men. We can reason the proposition of His existence out to an affirmative conclusion if we wish to; and the question of the existence of the original plates of the Book of Mormon rests on an equally solid foundation. God has given to the world the testimony of a few faithful witnesses who saw them, and if men will set themselves honestly at the task they can reason this proposition out satisfactorily also in the affirmitive. Mankind ought to be satisfied if God puts the credentials of a work that He does on the same footing as those that relate to His own existence. Some men do not believe that God does exist; but

that sad condition of mind is not chargeable to a lack of evidence that He does, but to something else. So, too, those who deny the existence of the Book of Mormon plates, do so because they will neither accept the unimpeachable testimony of those who saw and handled them, nor impartially examine and weigh the corroborating evidence. There is an abundance of it at hand. If people will not believe under existing conditions, they would not do so though one rose from the dead to testify.

2. Another statement we have to consider is that the records were translated by divine aid, and for this assurance we feel doubly grateful. But how could a view of the plates affect this statement in the least degree? How could a sight of the originals afford any one a particle of evidence that the alleged translation was made from those records, or that it had been faithfully performed by any agency, divine or human? Here is where the need of a competent and faithful translator becomes very apparent. Certainly, were the plates produced, a scientific commission might be appointed to review, and if thought necessary, revise God's work, and their word would put an end to all doubt. So some may think. But the troubled skies would by no means be cleared up. They appear as lowering as before, for the element of human testimony has not been set aside. The testimony of a commission of scientific men would be substituted for the testimony of a commission of religious men, who declare that the case in point was tried before the court of high heaven, and the decision of the Almighty Judge is that the translation was faithfully performed. All that a scientific commission of review could do would be to affirm that the Book of Mormon records agree in religious principles with those of the New Testament; but they would have to leave unsolved the great question of the authenticity of the Book of Mormon history. That matter would still be open for investigation and proof or disproof just as it is now. The substantiating evidence that could be found to support the statements of a scientific commission of translation, is all now obtainable to support the statements of a religious commission of translation. Unless people should accept the scientific dictum as the end of controversy, the case would stand practically as it does now.

But some one may retort that there would be no greater blunder made in accepting without question a scientific dictum than in accepting a religious one blindly.

But the "Mormon" people do not purpose doing anything of this kind. A beginning is made with the statements of Joseph Smith respecting the plates. Then to this they add the testimony of three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris, every one of whom seceded from the Church, who solemnly declared that they saw the plates and that the voice of God Himself approved the translation. And, let it be remembered, too, that under the most alluring circumstances these three men could never be induced to revoke a single word of their testimony. As a third rock in their foundation the "Mormons" have the testimony of men who sat by divine appointment on this case so far as the real existence of the plates is concerned. Besides all this, the "Mormons" carry the question into the field of rational and scientific researches, so far as it is inoffensive to God, and gather from various sources evidence of the most convincing character that the records of

those plates are true, and hence must have existed; and finally in the hearts of hundreds of thousands of God-fearing men and women the Holy Spirit of God has testified that Joseph Smith's statements are true. That is the "Mormon" foundation, and no scientific commission that was ever formed, or that ever might be formed could hope to offer a better one. For convenience, satisfaction, and universal appreciability no plan can be devised by man that is comparable to the one adopted by the Almighty Himself, which among other things provides for the testimony of the Holy Spirit to every faithful Saint that the work founded by Joseph Smith is the work of God.

3. As to the statements that the plates were sacred, it is immaterial what the world may think about this point; they were so in the sight of Joseph Smith, and are so esteemed by every Latter-day Saint, and had the angel not taken them in charge, again this single characteristic is sufficient of itself to prohibit forever a public exhibition of them. Were they now in possession of the Church authorities, it would be strange if any of them could be snared in the trap of profaning that which is sacred. As well might men ask for the exhibition of the Dove that descended on the Savior to prove the existence of the Holy Spirit, as to demand the exhibition of the sacred plates of the Book of Mormon to prove their existence. Both of these matters can be determined very satisfactorily in other ways, and neither the one nor the other will ever be put into the hands of unbelievers and wicked men for any purpose.

SENATOR SMOOT AND THE LADIES.

A DELEGATION of earnest Washington women went to the capitol one day to see about the unseating of Reed Smoot, the Mormon apostle, who is a senator from Utah.

They sent in for Senator Proctor of Vermont. When Proctor came out, the leader of the committee said:

"Senator Proctor we want you to expel Mr. Smoot from the Senate."

This was rather a big job for the Vermont man, and he hemmed and hawed a bit, and sought to find a way out. After he had explained that he, personally, was but a member of the senate, and that it was a matter to be considered gravely, and all that, he suggested:

"Wouldn't you like to meet Mr. Smoot!"

The crusaders were thrown in a flutter at that, and while they were debating it, Senator Proctor sent in for Senator Smoot, and Smoot came out.

"Ladies," said Senator Proctor, "this is Senator Smoot of Utah."

Smoot bowed and smiled pleasantly, and waited for some one to speak.

"We were telling Senator Proctor," spoke up one of the brave woman, "about our memorial temple we are building."

Then she gave the astonished apostle a full description of the enterprise.

After she had finished, Smoot, who had listened intently, took out a $20 bill, pressed it into the hand of the speaker, smiled and said:

"A very worthy object. I trust you will allow me to contribute something?"

He smiled again and bowed and vanished into the senate chamber, leaving the delegation breathless.—*Saturday Evening Post.*

THE SONG OF FAITH.

Day will come with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

Evil is only the slaves of God,
Sorrow the servant of Joy,
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping storm;
Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

JOSIAH GILBERT HOLLAND.

DIED.

WILLIAMS.—At Stockton-on-Tees, July 1, 1906, James Williams, aged 63 years. He died with a firm testimony of the truth of the Gospel.

CONTENTS:

The Price of Success	513	Releases	522
The Revelation of Personality...	517	Transfers	523
The Irish Conference	519	From the Mission Field... ...	523
Editorial:		Sunday School Lesson for Theological	
Accusers of the Brethren ...	520	Department	523
Editorial Notes	522	The Book of Mormon Plates ...	524
Arrivals	522	Senator Smoot and the Ladies...	527
Appointments	522	Poetry: The Song of Faith ...	528

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